

should grow to any great height alone; and if you try it, the wind and the rain, if not your own weight, will bring you soon to the ground. Neither is it proper for you to run your arms hither and thither among other trees; the trees will begin to say "It is not my vine—it is a stranger—get thee gone—I will not cherish thee." By this time thou wilt be so entangled amongst the branches that thou canst not get back to the oak; and nobody will admire thee or pity thee." "Ah," said the vine, "let me escape such a destiny!"—and with this she twined herself around the oak, and they both grew and happily flourished together.

BOSTON RECORDER.

FRIDAY, SEPT. 10, 1841.

[From our Correspondent.]

GAY HEAD.

This is the name of the elevated head-land which constitutes the west end of the island of Martha's Vineyard. A veteran pilot of my acquaintance politely volunteered his services and his beautiful boat to convey me to the spot. He did the thing in the most seaman-like style, adding greatly also to the pleasure of the excursion, by giving many interesting incidents in his own eventful life as a hardy old son of the ocean. Ever since he had strength enough to pull in a fish, his home had been upon the deep; the larger portion of life having been spent in that arduous and responsible service, a pilot on the American coast. I love to pump out of these old bulks their accounts of the scenes, events, and perils, through which they have passed. The calm—the breeze—the gate—the day of gloom—the night of danger—the lee shore—the roaring breaker—the wreck—the perishing shipmate—the bare escape—they know it all. And when they tell it, in their own simple and peculiar manner, there is a vast power in their homely speech to enchain attention, and stir up the sensibilities of the soul. A man cannot ride old ocean's waves for half a century without having such a sprinkling of perilous adventure and interesting incident spread over his history, as to make him an agreeable companion to those curious at all in marine matters, or interested in the striking developments of human character.

If a man can walk on a bright summer afternoon, on the beautiful clean hard beach at Gay Head, and gaze upon the spectacle presented by the clay cliffs of that striking headland, without using some of the notes of admiration that abound in our language, we will give him up as an unaccountable. Use my eyes a moment, reader. There is a section of the white clay rising to the brink of the cliff, an hundred or a hundred and fifty feet above you. The alternate shower and sunshine have given it a most snowy whiteness, beautifully in contrast with the deep grass, and the vines that hang down upon it from the verge above. A little farther on, and the red ochre prevails, in various hues, from the lightest shades to the deep vermilion. The lead color—then the brilliant yellow—then the black, deep as that of Africa's swarthiest sons. Indeed, most of the colors of the rainbow are represented there. And as the descending sun pours his bright beams upon that clayey precipice, and all their variegated colors are distinctly visible, verily it is a splendid scene. Hence the name of this headland since the days of our fathers, one of whom we quote, "known by the name of Gay Head from the various colored ochre, which makes the high cliffs appear very beautiful at a great distance, both on the lands and on the seas, when the sun shines upon them."

Large quantities of this clay, especially the white, is carried to various parts of N. England, to be used in the potteries, &c. This is the purest in the state. An extensive manufactory of alum, out of this clay, is in operation at Salem—valuable iron ore also is found at Gay Head, and a great variety of the most interesting fossil remains have at times been discovered. From the report of Prof. Hitchcock, in the Geology of Mass., it would appear that there is scarce another spot in the state, where the geologist and the mineralogist can find so much to excite his attention, and reward a careful examination.

A rude flight of steps, cut into an accessible part of the cliff, conducts you to the summit, and if you will take the further trouble to ascend to the lantern of the light-house, you will be well paid by the extent and beauty of the scenery. As you look south, you have the vast Atlantic before you. The island of Noman's land, is seen six miles distant. On the west, the ocean only is in sight. To the northward, dimly seen in the distance, is Newport light house, while nearer at hand, and forming the northern boundary of Vineyard Sound, is the chain of the Elizabeth islands, six or seven miles distant. Looking eastward, the eye takes in the sound, the sandy shores of both sides the island of Martha's Vineyard, and dwells with pleasure on the green fields and scattered habitations of the native Indians, who are still the possessors of this part of the island. Over all these regions of the sea, visible from this point, the countless sails of commerce are sprinkled, adding greatly to all the other beauties of the scenery.

The present Indians at Gay Head, are the descendants of those once occupying the entire island. In 1641, Thomas Mayhew having obtained a grant of Martha's Vineyard, Nantucket, and the Elizabeth islands, his son Thomas Mayhew commenced the first English settlement on this island. He devoted himself with the greatest ardor to the spiritual good of the natives. Many hundred men and women were added to the church through his labors. He was greatly encouraged and aided in his labors by a society about that time, formed in England, for the propagation of the gospel in foreign parts. To give a more complete account of the state of the Indians, and to procure farther aid, Mr. Mayhew sailed for England in 1657, but the ship probably foundered at sea, as he was never heard from. It is an interesting fact that, while various other parts of N. England were dreadfully ravaged by Indian wars, the English on the islands dwelt in perfect peace, the Indians never having taken any part with those on the Continent against the English. This was owing chiefly to the happy influence of Mayhew as a minister of the gospel.

His father, on the death of the son, as above mentioned, gave himself, though far advanced in life, to the same work which had been so successfully promoted in previous years. The number of Christian Indians on Martha's Vineyard and Nantucket, amounted in 1664 to three thousand souls. The first Indian church was organized on this island in 1670, and an Indian named Hiacomes was ordained pastor, and another by the name of Tack-nash as teacher.

The venerable Thomas Mayhew died in the year 1681, in the ninety-third year of his age, having, in his character as Governor of the Islands, and Minister of the gospel, exerted the most happy influence on the temporal and spiritual welfare of the Indians.

John Mayhew, a grand-son of the above, succeeded him in the care of the Indians, and labored, with great acceptance, both among the English and In-

dians. He died and was buried at Chilmark, Feb. 1688, aged 37. A dying remark of his was, "He was persuaded, that God would not place him with those after death, in whose company he could take no delight in his life time."

His eldest son, Experience Mayhew, carried on the work of his deceased father. Cotton Mather said of him, "That in the evangelical service among the Indians, there is no man that exceeds this Mr. Mayhew, if there be any that equals him." He made a version of the Psalms (in the Indian language), and the gospel of John. He was likewise the author of a very interesting work, consisting of biographical sketches of thirty of the early Indian ministers, and about eighty other Indian converts; a work abounding with striking testimonies of the power of sovereign grace among the ancient native population of this island. He died in the year 1758. The following is the inscription upon his tomb:

"The Rev. Experience Mayhew A. M. was born February 5, N. S. 1673 and died of an apoplexy, Nov. 9th, 1758.

He was esteemed a man of good understanding, sincere piety, humility, and charity; and spent about 63 years of his life in the gospel ministry; chiefly among the Indians on Martha's Vineyard.

The sweet remembrance of the just
Shall flourish when he sleeps in dust.—Ps. cxi. vi.
He was succeeded by the Rev. Zachariah Mayhew, who died March 6th, 1806, in the 85th year of his age.

Thus five generations of the Mayhews were engaged in the Missionary work among the Indians of this island. The ages attained by various members of the Mayhew family, are remarkable. The first, Thomas, died aged ninety. Experience, eighty-four; John, grandson of the first John, eighty-nine; his brother Jeremiah, eighty-five; Dr. Matthew, eighty-five; Zachariah eighty-nine.

The last Mayhew was succeeded by Rev. Mr. Thaxter, through whose long life it is said "he was never weary in doing good, especially to the Indians, as his frequent visits and great labor of love clearly demonstrated." Mr. Frederick Baylies, was also employed for a considerable time in the same work. At present the Indians have no missionary specially devoted to that work among them. They have been reduced to between three and four hundred, residing, a part of them at Gay Head, the rest in different parts of the island. Flourishing schools have been kept up among them, and they enjoy occasional labors of ministers of different denominations. Their religious and other privileges from the time of the first Mayhew, were chiefly sustained by aid from the "society for propagating the gospel in New England," which was incorporated in England in 1649. In later periods this aid has been derived from funds contributed to a society incorporated in 1788 in this state, and entitled "a society for propagating the gospel among the Indians and others in N. America." These funds have passed into the hands of Unitarians, and amounted not long since, to about nine thousand dollars. The recent temperance reform has done great good among these Indians. Not a few of these relics of ancient tribes are walking in the paths trodden by their pious ancestors, and rejoicing in the hope of being united with them in the service and joy of their common Redeemer in heaven.

[Correspondence of the Boston Recorder.]

ANNIVERSARY AT ANDOVER.

The anniversary exercises at this Institution commenced on Monday evening, Aug. 30, with the usual performances from members of the Porter Rhetorical Society. The Oration on Cotton Mather, by Mr. Benjamin F. Hosford, of Thetford, Vt. contained a successful vindication of the character of this much abused puritan. He condemned, with deserved severity, the late publication of extracts from Mather's private Diary. At the same time, no attempt was made to extenuate Mather's obvious faults. The "Domain of Poesy," by Mr. Geo. T. Dole, of Byfield, contained just thoughts and felicitous imagery. Mr. Aaron G. Pease, of Char-lotte, Vt., who was expected to have delivered an Oration on "Coleridge as a Theologian," was providentially prevented by illness from being present. For the same reason, we were deprived of his valuable aid on the day of anniversary. The closing performance was an Oration, by Mr. John Humphrey of Amherst, President of the Rhetorical Society, on the "Importance of the Study of the Passions to the Preacher." It was well conceived and well delivered. The Address to the members of the Society was peculiarly happy. The audience on Monday evening was small, owing to the copious rains, which, to the joy of thousands, were falling.

At 2 o'clock in the P. M. of Tuesday, Rev. William Adams, an Alumnus of the Seminary, and Pastor of the Central Presbyterian Church in New-York, delivered an Oration of about an hour in length, before the Porter Rhetorical Society. It was listened to by a large and intelligent audience with much satisfaction. The subject was the influence of eminent piety on pulpit eloquence. This very appropriate theme was handled with discrimination and sound judgment, and culminated by a great number of apt and beautiful metaphors. The Oration was introduced by an affecting allusion to the venerable man whose name the Society bears, and to whose beneficence it is so much indebted.

About 4 o'clock, a sermon was preached to the alumni and others, by the aged and venerable Jonathan Sewall, senior, of Maine. Both the first and second preacher, who were chosen by the alumni, last year, failed of being present. Mr. Sewall, now, we understand, 83 years old, seemed truly like one of the old Cottons or Bulkleys risen from the dead. He discoursed with the gravity and force of a patriarch, and with the unction and tenderness of one who lives in habitual communion with God, and who is almost rapt in his everlasting rest. The energy and depth of feeling, which he exhibits, are, as rare, in one so far advanced in life, as are the pertinence and force of his thoughts. The concluding prayer, which he offered on Wednesday, was very impressive, and added much to the interest of the occasion.

On Tuesday evening, the Society of Inquiry respecting Missions held its anniversary. The exercises were as follows. Foreign Evangelical Department.—Protestantism in France, R. L. Sears, Bristol, N. Y.; Home Department.—The New States, Isaac Jennings, New Haven, Ct.; Foreign Department.—Stability of Modern Missions, Thomas Laurie, Jacksonville, Ill.; Seamen's Department.—Ministers and Sailors, Wm. Walker, Greensboro' Vt. This Society has existed, almost from the establishment of the Seminary. It is interesting to see it hold on its vigorous and very useful course. Its library is not large, but it contains not a few rare and valuable works, pertaining to the literature of modern missions. Its Museum and Cabinet of Minerals are not merely curiosities, but are objects of real utility, especially to such as are about to labor on missionary ground.

The schedule of the performances of the graduating class, was published in the Recorder of last week. The class was one of the largest, if not the

largest, which has left the Institution. Only 23, one half of the number, took part on the occasion. Several of those, who were excused, were absent on account of ill health. Mr. Thomas A. Farley, of Hollis, N. H., died on the preceding Thursday. The subject of his dissertation, was "The Nature of Heavenly Blessedness." When his place in the scheme of exercises was reached, it was mentioned that he was now enjoying, as it was believed, that glory in Heaven, which, if his life and health had been continued, he would have deserved to us on earth. The choir, thereupon sang, with tender effect, the words,

"Thou art gone to the grave, but we will not deplore thee."
The exercises were closed at half past 3 o'clock P. M. It was matter of sincere regret to many in the audience, that several additional speakers did not come on, whose performances would have added much interest to the exercises. Many of the pieces which were exhibited, were characterized by sound theological views, maturity of thought, independence of reasoning and happy illustration.

More prominence should have been given to the philological department. The speaking was throughout natural and forcible, as it has been for several years. The old reproach of monotony and dullness, which has been often cast upon the Andover oratory, is wholly wiped out. It was always, we think, in a considerable degree, undeserved. Affecting allusions were made in several of the pieces to the death of Mr. Bartlett, the venerable founder, who deceased in February last; and, also, to that of the Rev. William Bradford Homer.

The preachers appointed by the alumni for the next anniversary were Rev. Milton P. Bramer, of Danvers first, and Rev. Ansel D. Eddy, of Newark, N. J. substitute.

On Tuesday, a large and interesting meeting was held of the friends of Amherst College. It was addressed by the Rev. Dr. Humphrey, Rev. Mr. Vaill of Brimfield, Rev. Mr. Coleman of Andover, Rev. Mr. Ridel and Dr. Anderson of Boston, Rev. Dr. Cogswell of E. Windsor, and others. It was the unanimous opinion of the meeting that measures should be immediately taken to relieve the College of its pecuniary difficulties.

AMHERST COLLEGE.

At a meeting of a number of the Graduates of Amherst College, held at Andover, Sept. 1st, 1841, after remarks by a number of the graduates, the following Resolutions were moved by Prof. Edwards, and unanimously adopted:

Whereas the Alumni of Amherst College, at present numbering about seven hundred, have never yet been permanently organized into an association; Therefore

Resolved, That it is highly desirable that such an association should be formed at the ensuing Commencement, for the purpose of promoting in all proper ways the prosperity of the Institution; and

Resolved, also, that in order to accomplish this object, a committee be appointed consisting of fifteen members, to procure an alumnus to deliver an address at the next Commencement, and to take all measures that may be deemed expedient for securing a general attendance at the annual meeting, and for carrying into effect the preceding Resolution. The Committee appointed are as follows:

Prof. B. B. Edwards, Andover.
Prof. E. S. Swell, Amherst.
Prof. C. C. Sumner, N. Haven, Ct.
S. F. Hayes, Esq. Worcester.
Rev. A. W. Mc Clell, Malden.
Prof. H. B. Hackett, Newton.
Prof. W. S. Tyler, Amherst.
Rev. T. Watson, New York, Newport, R. I.
James H. Hemenway, Esq. N. York.
Prof. D. T. Smith, Bangor, Me.
George F. Hooper, Esq. Boston.
Rev. Thomas P. Field, Danvers.
Rev. H. W. N. Hall, Haverhill.
Rev. W. B. Bond, Leicester.
A. H. Bellock, Esq. Worcester.

Much interest was manifested by the Gentlemen present, both in the specific subject of which they were assembled, and in the general welfare of the College. S. H. Emery, Chairman.
R. S. Storrs, Jr. Secretary.

[For the Boston Recorder.]

GILMANTON THEOLOGICAL SEMINARY.
Mr. Editor.—During a late visit to New Hampshire, I had the pleasure of attending the annual exercises of the Theological Seminary at Gilmanton. Previously to this time, although I had every reason to believe the design of the Institution to be good; yet I confessed, that from suggestions made in different quarters, respecting the inexpediency of urging forward the undertaking, in the existing state of things,—there was some degree of doubt in my mind respecting its present state, and its future prospects. And such doubts, I am glad to say, were dispelled, notwithstanding the most generous and unqualified recommendations of the Institution by the Professors of the Theological Seminary in Andover,—and a number of the most devoted and influential Ministers in New Hampshire and Massachusetts.

My late visit has dissipated these doubts. Nor can I come to any other conclusion, than that others, who may be favored with a similar opportunity of seeing the Seminary, will agree with me in opinion.

A large and commodious building, of brick, has been erected for the accommodation of the students, containing also the lecture-rooms of the professors, and a room for a library. Of the dedication of the building to its purpose, and the proper exercise of the students, at the anniversary, a correspondent in your paper of last week, has given a fair account. I would only add my testimony now respecting the favorable impression, which the style of writing and speaking of the students was suited to make, in favor of the care with which they had been instructed in the several departments of their course.—The sentiments they uttered were evangelical, manly, and full of cheer in themselves and others, a zeal for doing good, regulated by knowledge, and free from the extremes of lethargy on the one hand, and fanaticism on the other.

But my chief design in this communication, is to increase, by my testimony, if it may have any weight, the interest felt by the Congregational Churches and Clergy of New Hampshire and the neighboring states, in this rising Seminary.

It has been suggested, that it is not needed, where there are similar institutions in other New England states, and particularly when the one at Andover is not far distant, and is so well endowed. But may it not be desirable to have the principle of a division of labor, introduced to some extent, similar to that which might be enjoyed by the churches and pastors of New-Hampshire; and that our different theological seminaries, uniting their happy influences with the eminent one I have named, may hold on their way, and wax stronger in strength, and in the number of their scholars, and in the influence of their ministry, and in the world with a devoted and efficient ministry.

Already, I am told, the Seminary at Gilmanton has supplied from fifteen to eighteen waste places of the State, with faithful pastors. These may be said, I think, to be, on some accounts, peculiarly adapted to the places in which they labor. Their previous habits of life,—and their associations of thought and feeling, fit them for their people. And, as the community shall be improved and elevated by the increasing influence of the preachers of the word, the resources of the Institution will

probably increase with the demand for religious and intellectual instruction.

The incidental influence of a faithful and intelligent ministry on the habits of thought and feeling in any community, only on secular subjects, is a point of no small importance in judging of the effect of a Theological Seminary on the welfare of a state; and I cannot but hope that the friends of truth in New-Hampshire, appreciating this, will be able to unite in supporting and advancing a means of doing good so promising as the one of which I write.

It was only on the Sabbath succeeding the anniversary, that I and my companions experienced its benefits, in enjoying the means of grace afforded, at Centre Harbor, by a church and society, under the care of an Alumnus of the Seminary. A distinguished and generous inhabitant of Boston, who was present, of a different communion, impressed with the importance and usefulness of the Seminary, kindly contributed to its funds, without solicitation.

TIF MONTHLY CONCERT.

Was held as usual at Park street Church on Monday evening last. The devotional exercises were conducted by Rev. Messrs. Aiken, Lord and Rogers. In the absence of the Secretaries of the Board, to attend the annual meeting at Philadelphia, Rev. Mr. Blagden communicated the intelligence, and Rev. Mr. Winslow offered some concluding remarks.

The intelligence was from Constantinople and Syria, and from Ceylon and China. That from Syria announces the death of the Rev. Storey Hebard of the Syrian mission. He died at Malta, on the 30th of June, of consumption. He was Principal of the Seminary at Beirut; was on a voyage for his health, and became so sick that the vessel put in and left him at Malta, where he soon after died.

The intelligence respecting the *Druzes of Mount Lebanon* is of a most interesting character. It is that another community, viz. the *Druze*, of 100,000 souls, has placed itself under the Christian instruction of Missionaries of the Board. Two other communities have done so before. In the present instance, such were the circumstances of the case, that Messrs. Wolcott and Van Dyke were sent at once to form a station at Der el Kamek, the capital of the community; and Mr. Smith, who arrived about that time, did not even open his house at Beirut, but went at once to the mountains. It is believed that the way is opened for establishing a seminary and other schools, and for preaching the gospel wherever the Missionaries will. It should be remarked however that this movement is not the result so much of a desire to embrace the gospel as a spiritual religion, as the hope, on the part of the *Druzes*, of thereby improving their civil condition. And there are some good reasons for such a hope. A letter is expected at the Mission House soon, giving a full account of this wonderful movement.

The intelligence from CONSTANTINOPLE is contained in a letter from Mr. Dwight, and in a copy of his journal and that of the mission. Under date of May 4, 1841, Mr. Dwight writes from Constantinople, that he does not think it possible for one who has not been on the ground, as the missionaries have, from the beginning, fully to appreciate the amount of encouragement presented by the present interesting state of things among the Armenians there. He has had, up to the present time, about forty different individuals at different times, at his service in Armenia; and among them persons of almost all professions—priests, teachers, bankers, jewellers, merchants, &c. These men living in the midst of a city of about a million of souls, and having direct influence over a country of more than twenty millions, form an interesting and promising congregation for the missionary, and the more so, as they hang upon his lips as those who are hungering and thirsting for the bread of life, and are sure to repeat what they hear to hundreds.

Mr. Dwight is of opinion that the truth of God has now such a powerful hold over the minds of so many, that no opposition or persecution can prevent it from fully triumphing. The last persecution, that of 1830, has evidently been overruled for good, and the enlightened Armenians were never in a better state to bear persecution than now. The mission has now in its active Johabanes and Priest O—; both active and useful; full of faith and of the Holy Ghost, and peculiarly fitted to win the hearts of all. The priest is much in families, to whom he preaches the gospel, with much success. The books of the mission are also well received, and many of them circulated, and as facts show, are exerting a good influence. But, says Mr. D., our greatest comfort and our surest ground of hope, next to the word of God, is the fact that we see the evidences of the special operations of the Holy Spirit on the minds of men.

In his Journal, Jan. 21st, Mr. D. says that in his walk over the city, he called on an Armenian merchant, who is regarded as pious. After conversing awhile on religious matters, he asked, "What news have you?" Mr. D. supposing he referred to news from Syria, began to relate what he had last heard, when the merchant said, "I did not inquire for such news,—it is to me a matter of little interest. What news have you concerning the advancement of the kingdom of Christ? What do the brethren in Broussa, Trebizond, or America, write?"

On the 26th, Mr. D. had a long and free conversation with an Armenian of great influence, who was one of the Council that decreed the acts of the last persecution. After conversing some time, he sat thoughtfully for a while, and then said, "Protestantism is destined to spread and become very general. It is spreading rapidly in Europe, in India, and in other parts, and will be universal." Mr. D. replied, "I will not say exactly so; but I will say that the Gospel of our Lord Jesus Christ will spread over all the earth, and all men will become enlightened by it." Mr. D. then expatiated on the sin of persecution—stating that Christ was persecuted, but never a persecutor, and so of the apostles. To all which he gave his assent, and said he thought it would be a good thing if liberty were given here, as in some other countries, for every one to think as he chooses on the subject of religion.

The mission, Mr. D. thinks, is also exerting a very happy indirect influence on the style of preaching in the Armenian churches. The Vartabeds find a growing desire among the people to hear the Scriptures, and a disposition to compare every thing with them; and they now adopt the custom very generally of preaching from them alone. This year, during Lent, the enlightened Armenians expressed great surprise and joy at hearing so many evangelical sermons. Mr. D. has heard of some good sermons on repentance, on the judgment day, and on keeping the Sabbath. One Vartabed has preached several times on the latter, and urged his people to observe the day sacredly. This is entirely a new thing. There is little doubt that this man's mind was directed to this subject by a hand bill tract published at Smyrna, on the "Sanctification of the Sabbath."

The general letter from the mission contains much interesting intelligence. It is a report of the

operations of the mission for the year ending May, 1841. It embraces, say the missionaries, decidedly the most interesting period in the mission. In May 1840, the mission had begun to feel the reaction of the persecution of 1839. That reaction has become more decided and powerful since. Minds have been awakened to inquiry, which but for the banishments, the anathemas, the burning of books and shutting up of schools, might have been awakened only by the angel of death. Some of these awakened souls have it is hoped become renewed souls. Some of the persecutors have confessed their error, and one of them at least, now preaches the faith he once attempted to destroy. Another aspect peculiarly marking the year in question is the opening and expansion of the field. New points of interest and importance have been and are continually opening in the interior, which ought to be early supplied with ordained missionaries or native helpers, but to supply which the mission's present system of education needs to be more than quadrupled. The missionaries expect to meet opposition everywhere, but in spite of opposition, there is in every place, they say, a harvest to be reaped: the Lord of the harvest hath prepared it, and they call on the American church to gather it, and reap fruit unto eternal life. And another important fact, to which they call attention, is that the field is equally open to *Papal* missionaries. Indeed such missionaries have already entered it, and their proselytes are numerous, their plans wise and crafty, their measures energetic and successful. They are powerfully patronized by foreign embassies, and are increasing by hundreds in almost every city. At the same time the missionaries of the Board are confident that the education of the young and the distribution of the word of God, could they be carried forward as they should be, would soon stop their progress. What is done however must be done quickly, and they beseech the American church to occupy immediately and strongly that whole field, upon which the spirit of the Lord has so manifestly descended and prepared the way.

It is stated also, that among the Armenian priests at Trebizond, there is but one advocate of the superstitions of the church. The two principal priests are decidedly for rejecting all human additions to the pure gospel. The other priests are much under their influence. The acting bishop however is extremely zealous in supporting these superstitions, and recent divisions and attempts to secure his removal, have only increased his power.

The missionaries also add, as a fact calling for grateful acknowledgment, that those, who, from time to time, have been mentioned in past years, as having come under the influence of truth and of the Holy Spirit in Constantinople, have in almost every instance held on their way—the exceptions being very few, and referring mostly to some mentioned in the earlier stages of the mission. "Let the churches know," say the missionaries, "that there are native brethren here to whom we give the right hand of fellowship, who are not merely changed in regard to a few articles of belief, but are men of prayer and of the Holy Ghost, and who constitute a living and breathing Christianity in the midst of their church and community. Among them are men of influence, boldness, and fervor, who will be pillars in any church at home."

The letter from CEYLON states that two of the mission had gone to render assistance to a Wesleyan missionary at Batticaloa, on the eastern side of the island, where there was a visitation of the Spirit. In asking for this help the Wesleyan brother stated, that hundreds, if not thousands, were earnestly desiring to read the Scriptures and tracts, with an apparently earnest desire to know the truth. The cry on every hand was "Give us the Scriptures; we want to read and know the doctrines you teach." Within a few months there had been 169 baptisms at the place.

Mr. Bridgman, writing from CANTON on the 5th of April, gives an interesting account of the prosecution of the war, and of the general state of things there. Great moderation and magnanimity, he thinks, have been displayed by the English—not only no damage being done to private property, but every possible protection afforded. Whenever and in whatever way the conflict may be terminated, he is quite sure, that far greater security and wider scope are very soon to be enjoyed there, by those who seek to promote the extension of the religion of Immanuel.

FROM WASHINGTON.

[Correspondence of the Boston Recorder.]

WASHINGTON, SEPT. 1st, 1841.
Dear Sir,—As your readers are made acquainted with the proceedings in Congress, through the daily papers, I will notice in this letter, some matters here which may not be uninteresting to them.

This city has been justly termed the city of "magificent distances;" owing to the great width of the streets and avenues, and the large number of public squares; and the fact that the houses and government buildings are very much scattered.

The distance from the Capital to the President's House is a mile and five furlongs, and the avenue, intervening between them is one hundred and sixty feet wide. The plan of the city was made by General Washington, and as it was "supposed that the city would become very large, it was laid out on a very extensive scale.—People commenced building at different points, thinking that the spots they selected would become the business parts of the city, and hence instead of the buildings being compact, and branching out from a common centre, they lie in clusters over a large extent of territory. There are however some advantages as well as disadvantages connected with this. Having so much open space, contributes very much to the health of the city, and affords a free circulation of air, which is a great comfort during the hot season.

Georgetown, which is about two miles from Washington, is very beautifully situated upon the banks of the Potomac, and contains many fine residences.

From Georgetown heights, so called, the most elevated spot in the District, you have a most commanding view of the surrounding country. The scene forms a perfect panorama. On the left while facing the river you have a forest of the richest foliage, extending as far as the eye can reach. In front, on the plains below, you see the city of Washington, with its elegant public buildings and squares, and noble avenues, intersecting the city in every direction. On the right is Georgetown with its beautiful gardens and orchards, and its houses rising up from among the trees, with which the place is highly ornamented. In the rear the country is very undulating, and is interspersed with some fine country seats. The farms and farm houses in this region are not so good as those in New England. In travelling here you find no such beautiful villages with their neat churches, and air of comfort and prosperity, as you have at the North. The houses are usually quite small and very distant from each other, and built of rough stone, or some other rude material. The churches too in this country, are very ordinary buildings compared with

those at the North. Even in this city there are no beautiful churches, and the farther you go South the poorer you find them.

Among the objects of special interest in Georgetown are the Catholic College, and the Convict. This College is the largest in the District, and one of the most flourishing Catholic institutions in the country. It was founded twenty-five years since, and has at present one hundred and thirty students, about a third of whom are Protestants.

On visiting the College a few days since, I was very politely received, and conducted to the different apartments. The library comprises nearly 20,000 volumes. Some of the works are very rare and valuable. I was shown some manuscripts of great antiquity, the execution of which must have cost years of labor. From the Library we went to the Museum, where we found a fine collection of minerals, and curiosities of various sorts. The philosophical apparatus belonging to the institution is very superior, and also their chemical apparatus. We next visited the dining hall which is similar to those of our colleges, except that the walls of the room are covered with paintings, and a reading desk is stationed at one end, where one of the students is required to read while the others are taking their meals.

The sleeping apartments of the students differ materially from ours. Instead of having separate rooms for each individual, they have large dormitories, in which there are forty or fifty small beds arranged in rows. The object of this plan is, I presume, to save expense, and also to keep the scholars as much as possible under the supervision of their teachers.

Another room to which we were admitted was the college chapel. Here we found all the peculiarities of the Catholic religion. Owing to the sacredness of the place we were not allowed to speak above a whisper, and we were content to gaze in silent admiration. Among the numerous paintings, which adorned the chapel, was one representing the coronation of the Virgin Mary in heaven, by the Father and the Son. The Father is represented as an elderly man, very gorgeously dressed, and the Son much younger, both holding a crown over the head of Mary. There are some other paintings equally ridiculous. The altar is decked out in the richest Polish style, and every thing is made to correspond with the "true mother church." From the chapel I went to the "sanctum sanctorum," or as they term it, the place for private devotion. This is a small room filled with pictures and images, some of which are very beautiful. There is one painting of the infant Jesus, which is the loved child of the kind I ever saw. One piece of sculpture represents Christ in the tomb, another exhibits him while in his agony, and others, in different conditions.

But we soon left the College, content with a religion which needs no pictures or images to relieve the heart with devotion, or excite our love towards the Saviour of mankind.

I intended to have noticed the Convict, and also to have given you an account of Alexandria, but as my sheet is full, I must defer these until my next letter.

Yours truly, C.

BAPTIST FOREIGN MISSIONS.

[Notice from the Baptist Missionary Magazine.]

BANKOK. Two Chinese converts have been admitted to the church. One of them is the Chinese teacher in Mrs. Dean's school—a young man of promise, who has been acquainted with Christianity only four months, but affords satisfactory evidence of a new heart. The other is an old man who has been in the employ of the mission for six years as a cooly, and has manifested a decided change of character—"behold he prayeth."

Temperance. A single man pays into the king's treasury annually 144,000 teals, (\$86,500 for a license to make ardent spirits in Bankok alone. Distinct licenses are given to others, for each of the other places of importance in the country. It is easy to conceive from this fact that intemperance must abound.

Liberty of a heathen convert. Chek Yet, a poor man who gains his support by washing clothes, a member of the church, presented two teals (\$1.20) to aid the mission cause. It was entered a voluntary act—and a few months ago he knew nothing of religion.

Worldly wisdom. In Sam, worldly men of equal wealth as those who in our country live in luxurious indulgence, and "walk in a vain show," are content to live in a bamboo shed, more like brutes than human beings, to avoid government taxation, and hoard up riches without detraction.

A Siamese Convert.—Soot is about 22 years of age, and has been in the employment of the mission more than a year. He soon began making inquiries relative to the Christian religion, and has since expressed his belief in its truths, and taken an uncommon interest in the daily Sabbath exercises.

He is evidently a man of prayer. He exerts himself among his fellow laborers in the printing department, earnestly desiring to engage them in the service of God. His mind is now clear and joyful, and he hopes that he could endure imprisonment and death were they to be inflicted for his change of religion. He is the first Siamese, who has become willing to break away from the idolatrous religion of his fathers, and connect himself with the church of Christ.

WEST-AFRICA.

The *Bassa Tribe*.—Their numbers are estimated to be 125,

A vertical strip showing the binding edge of a book. The left side is a dark, textured spine, and the right side is a lighter, textured cover. The binding is visible in the center.

